

TM® Mantras, Techniques, and Related Methods

Please note that *none* of the text in this PDF file is original. The material was *all* gathered from other websites.

The TM technique is simple mental repetition of a "mantra" or word. The TM movement claims that only specific "words" can be used. They claim that the selection of words is based upon a secret formula. Court documents have shed some light on this "secret" process. It is nothing other than a set of words given out by age, and/or age and sex, depending on the teacher training course the TM teacher attended.

The TM-Sidhi program is nothing other than a set of sutras (words or phrases), mentally repeated every fifteen seconds after doing a twenty minute session of TM. Each sutra is repeated twice, with a 15 second pause in between each repetition.

The TM Mantra Tables

1961		1969-Male		1969-Female		Fiuggi, 1972	
Sex	Mantra	Age	Mantra	Age	Mantra	Age	Mantra
MALE	RAM	0-15	ING	0-15	IM	10-11	ING
FEMALE	SHIRIRAM	15-30	AING	15-30	AIM	12-13	IM
		30-45	SHRING	30-45	SHRIM	14-15	INGA

	46 + SHIAM	46 + SHIAMA	16-17	IMA
			18-19	AYING
			20-21	AYIM
			22-23	AYINGA
			24-25	AYIMA
			25	SHIRING

1976		1977		1978		October, 1978		1987	
Age	Mantra	Age	Mantra	Age	Mantra	Age	Mantra	Age	Mantra
03-10	ENG	03-10	ING					0-11	ENG
10-12	EM	10-12	IN	10-12	ENG	10-12	ENG		
12-14	ENGA	12-14	INGA	12-14	EM	12-14	EM	12-13	EM
14-16	EMA	14-16	INA	14-16	EMGA	14-16	ENGA	14-15	ENGA
16-18	AENG	16-18	AING	16-18	EMA	16-18	EMA	16-17	EMA
18-20	AEM	18-20	AIM	18-20	AENG	18-20	AING	18-19	AING
20-22	AENGA	20-22	AINGA	20-22	AEM	20-22	AIM	20-21	AIM
22-24	AEMA	22-24	AIMA	22-24	AENGA	22-24	AINGA	22-23	AINGA

				24-26	AEMA	24-26	AIMA	24-25	AIMA
24-30	SHIRIN G	24-30	SHIRIN G	26-30	SHIRIN G	26-30	SHIRIN G	26-29	SHIRIN G
30-35	SHIRIM	30-35	SHIRIN	30-35	SHIRIM	30-35	SHIRIM	30-34	SHIRIM
35-40	HIRING	35-40	HIRING	35-40	HIRING	35-40	HIRING	35-39	HIRING
40-45	HIRIM	40-45	HIRIN	40-45	HIRIM	40-45	HIRIM	40-44	HIRIM
45-50	KIRING	45-50	KIRING	45-50	KIRING	45-50	KIRING	45-49	KIRING
50-55	KIRIM	50-55	KIRIN	50-55	KIRIM	50-55	KIRIM	50-54	KIRIM
55-60	SHIAM	55-60	SHIAM	55-60	SHYAM	55-60	SHIAM	55-59	SHAM
60+	SHIAM A	60+	SHIAM A	60+	SHYAM A	60+	SHIAM A	60+	SHAM A

Notes: The year at the top of each column indicates the year the teacher was trained.

"Age" is that of the initiate at the time of learning the technique.

See the [TM Checking Notes and Steps to Initiation](#) for details on the initiation and checking rituals.

From: <http://minet.org/mantras.html>

Note: These "steps" are memorized by prospective TM initiators during the last 3 to 5 days of Teacher Training Course, Phase III (TTCIII). Prior to being made teachers, course participants (CPs) are tested by course leaders for

absolute, verbatim knowledge of this procedure, its wording, and the precise time intervals as quoted below. CPs must pass such a test three times without mistakes or even hesitations in order to be eligible to become TM teachers.

The dictated text is represented by course leaders as being a direct quote from Maharishi Mahesh Yogi -- including idiosyncratic grammar and phrasing -- and is said to be the only process by which his Transcendental Meditation may be taught successfully. According to the restrictions imposed by TTCIII course leaders, they may only be "inscribed in consciousness" -- that is, memorized from dictation -- and may never be written down, in order to preserve the "purity of the teaching."

The text below represents the "steps" as they were taught in the mid-to-late 70s and may differ somewhat from earlier and later TTCIII courses. They have been transcribed from a qualified, practicing TM teacher's memory and then compared with several other TM initiators' memories to confirm the precise wording and timed intervals.

The striking similarities to the "[Checking Notes](#)" and "3-Days Checking, Group Check" procedures have been cross-referenced.

Teacher has prepared an altar to Guru Dev, lit a candle and incense, and spread camphor, sandalwood paste, rice, and other ritual offerings in the appropriate ritual containers prior to student's entrance. Two comfortable chairs are also provided directly in front of the altar, leaving room for teacher and student to stand before the altar.

The initiation room is always prepared behind a closed door

so that no student may see the altar before entering. Maharishi has said the element of surprise is important for insuring a smooth and deep initiation experience for the student.

When the student enters the room, teacher accepts fruit, flowers, handkerchief, and initiation form from student -- the items are usually carried in a wicker basket by the student. Teacher briefly glances at initiation form to check the criteria for mantra selection (age and/or sex) and to preserve the illusion of personal mantra selection. Then the teacher begins speaking to the initiate, as they both sit in front of the altar:

"In this personal instruction, you will receive a [mantra](#), or sound, and then the procedure how to use it properly. Once you know the mantra or sound, by tradition, we keep it to our self. Also the actual procedure of meditation that you receive is to be kept private. For maximum results, all that we learn in private, we keep private. Do you agree?"

Teacher must wait for student's assent before continuing.

"Now, please come..."

Teacher rises, stands in front of altar, and indicates where student should stand.

"...stand here. You would like to have a flower?..."

Teacher offers one of student's flowers back to student. The student must take and hold it for the ceremony to continue.

"...and witness the ceremony which I perform in gratitude to the tradition of Masters who have given us this wisdom of integration of life.

"This is a picture of Guru Dev, His Divinity Swami Brahmananda Saraswati, Maharishi's Master, from whom we have this meditation.

"Now, I'll begin -- and you just witness."

Teacher performs [puja](#).

At the end of the puja, the teacher sinks to his knees in front of altar while sweeping his right arm -- indicating to initiate that he, too, should kneel. The ceremony may continue if the initiate does not kneel, or "bow down." After a moment, the initiator slowly rises, slowly and softly repeating the initiate's mantra -- without explaining to the initiate that this is his mantra. For the purposes of testing on TTCIII, before prospective teachers actually are given their list of TM mantras, the word "flower" was substituted.

"Flower, flower, flower, flower..."

The teacher beckons to the individual to repeat with hand motions. If he doesn't begin repeating the mantra, then the teacher says:

"Repeat: Flower, flower, flower, flower...."

The teacher ceases repeating the mantra, indicating with hand motions that the student should continue. The teacher waits for the student to repeat the mantra 3 or 4 times on his own, then motions him to sit in the provided chair. The teacher might say:

"Continue...."

(15 seconds)

"Now, close the eyes and continue."

(wait 15 seconds)

"More quietly."

(15 seconds, the teacher softens the voice each time "more quietly" is repeated)

"More quietly."

(15 seconds)

"More quietly."

(15 seconds)

"Now, mentally -- without moving tongue or lips."

(wait 15 seconds)

"Open the eyes."

Wait for him to open the eyes.

"It's easy? Mental repetition is not a clear pronunciation, it's a faint idea. And if at any time you seem to be forgetting the mantra, don't try to hold on. Let it go. Now, close the eyes and continue."

(2 minutes)

"Open the eyes."

Wait for him to open the eyes.

"It's easy? You feel some relaxation? This is Transcendental Meditation. See, how simple it is? It goes almost by itself. We don't concentrate. We don't control the mind. Just think the mantra easily, effortlessly. And if at any time you seem to be forgetting the mantra, don't try to hold on. Let it go. If a thought comes, easily come back to the mantra. Now, close the eyes and continue."

(10 minutes)

"Open the eyes slowly."

(15 seconds)

"It's good? Relaxing? See how simple it is? Did you feel sometimes the mantra was forgotten and thoughts came? How many times this happened -- two, three times? It's good. Whenever we forget the mantra, we quietly come back to it. It's a very simple, natural process. Now, you'll sit in this room and meditate for a while. After some time I'll come and then we'll talk more about it."

The Teacher closes his eyes as an example and after a minute leaves the room as the meditator continues to meditate by himself for 20 minutes -- or if he is under 18, one

minute for every year of age. When the teacher returns, he offers the meditator the Initiation Day Questionnaire to fill out and discusses experiences with him -- based on the [General Points](#) of the Checking Procedure. He tells the new initiate to meditate in this way in the afternoon at home, and then again in the morning and afternoon of the next day. Finally, he reminds him of the time and place of the First Day's Checking meeting.

From: <http://minet.org/steps.html>

GENERAL POINTS

The instructions in the following are to be used as and when necessary -- *we talk only on what he is talking* -- only that part of the point that is useful or applicable to his situation should be used. Checkers should be careful to mention negative aspects as little as possible.

A.

"If during the period of 2 minutes of silence, at the end of meditation, there is some sensation in the body, some movement anywhere in the body, in the heart or head, or some pressure somewhere, then let the mind continue to feel it. Be with it innocently, as it is, even if it increases or decreases in intensity. This is the time to _not_ open the eyes until the sensation has significantly diminished or faded away. Usually it happens after 2 or 3 minutes. But in case the sensation is strong and shows no sign of diminishing or dissolving then the only thing to do is to continue with it in the same innocent and easy way.

"Or lie down and rest for 5 or 10 minutes and if you feel sleepy and doze off, don't mind the time and come out when you naturally wake up. Maybe some sleepiness comes in 5 to 10 minutes. This will indicate that some big block of stress is dissolved and now the system is free for greater enjoyment and accomplishment."

- Such cases of many minutes of continued sensations or stress will be rare, but if stress is there, it is wise to allow it to dissolve through this innocent procedure. (This is after meditation.) This information will be given during the three days of checking.
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B.

"Maybe at any time during meditation you feel sleepy, don't try to be alert in order to think the mantra. If sleep comes, let it come. Sleep either sitting or if it seems to be too strong lie down in bed and sleep. Maybe in 5, 10 minutes or half an hour -- whenever you are awake, it will be good to sit and meditate, even for 5 or 10 minutes because this rest has revitalized the nervous system and it's now ready for much clearer experiences of finer states of the mantra. Always if we fall asleep during meditation, we meditate immediately after waking up."

C.

"One piece of information which it will be good to have is that _if_ ("if" is very important here), if at all, at any time it happens that during meditation we suddenly feel that any

particular thought is overpowering and at that time it is not possible to pick up the mantra, then we don't try to pick up the mantra by force against the thought, just let the mind be easy, without trying to pick up the mantra. In this easy state the mind will naturally be drawn to some physical sensation in the body. This physical sensation born of the release of some deep stress in that area is causing that powerful thought. As the attention is innocently drawn to the physical sensation, the process of release of stress is facilitated, causing the release to be more thorough and at the same time more smooth and easy."

- The shifting of the attention from the mental thought to the physical sensation has yet another value in that the mind is saved from the influence of the meaning of the thought. And this saves the psychology of the meditator from being spoiled by the nature or quality of stress that is being released.

"As the sensation begins to diminish it will cease to grip the mind and naturally the mind will begin to entertain other thoughts. When the thoughts start coming in this is the indication that the sensation is no longer dominating and this is the time to start the mantra."

D.

"It is an important principle to note, that at any time that the mind is capable of thinking any thought it is capable of thinking the mantra. Another point of importance to remember is that to allow the mind to continue feeling any faint sensation at the time the mind is capable of thinking

thoughts and therefore capable of thinking the mantra is not the process of Transcendental Meditation and has the effect of making the mind lazy and weakening the system."

- The meditator may not feel this lethargic influence in the system as he unnecessarily prolongs "feeling the body." The reason for this is that when he meditates using the mantra properly he does dive deep into finer levels of energy and thereby feels more energetic. This compensates for the weakening influence produced by prolonged feeling of physical sensations.

The very knowledge that the energy gained during meditation is used up (to whatever extent doesn't matter) to compensate for the weakening influence caused by deviating from the subtleties of instruction for right meditation should be enough for any meditator to refrain from prolonging "body feeling" once the thoughts have started to come and the mind can think the mantra.

- Note for checker: This principle of disallowing prolonged "body feeling" is however not to be confused with the special instructions given to initiators for certain mental cases.

E.

"When we feel that we gain more energy in daily life it is important not to spend more energy than we gain. Take it easy, and always take time to meditate regularly. What has been experienced in different parts of the world is this: When a man starts to meditate, within two or three days or weeks he begins to feel so fresh and full of energy that naturally he

cannot resist entertaining greater activity. This is also due to the reason that he enjoys his activity more. This is the natural results of meditation, but there should be a limit of the increase of activity. If one increases activity more than the proportion of the increase of energy, then it will be naturally inevitable that one gathers fatigue.

"This is generally witnessed in the case of busy businessmen. They start to do more business yet feeling fresh they naturally want to do even more. Having unduly increased their business responsibilities they soon start gathering fatigue and find that they cannot cope with their increased responsibilities. The result is anxiety and this brings fatigue. With the loss of balance of mind, the first thing they naturally find is that they have so much to do that there is not time for meditation.

"This is like a gardener who has been watering the root everyday and when the fruits are ripe he is engaged in eating and enjoying them so much that he does not find time to water the root. Therefore, whatever the increasing energy level through meditation and whatever the increasing level of accomplishment, we should be innocently trying not to skip meditation because of the increased amount of responsibility and interest in work. The need to be regular in meditation is even more important when a man increases his responsibilities and undertakings."

F.

"Regularity in meditation is of utmost importance and we always start with half a minute of silence and end with two minutes of silence."

- **People who have been meditating more than three years are sometimes recommended by the initiator that, if they have time, they can meditate 30 or 40 minutes. If they ask the checker how long they should meditate, the checker should say:**

"20 minutes is the usual time of each sitting of meditation. But if for any reason your initiator has advised you for longer or shorter periods of meditation it is better to go by this advice."

G.

- **In case a man complains that the mantra is going with the heartbeat or breath or tick tick of the clock, we say:**

"We take it easy, we don't try to associate the mantra with the heartbeat or breath or tick tick of the clock. Only that we are not concerned with this heartbeat.... Mantra is our concern. If heartbeat comes along we don't mind. Neither we try to maintain the heartbeat with the mantra nor we try to forget about it. Mantra is all our concern. Innocently we favor the mantra. As when we are walking on a road if someone is found walking by our side we just don't mind."

H.

- Sometimes, if someone is exposed to some unsuitable food which has resulted in influencing the digestive system, then the experiences will not be fascinating. In such a state even the points of checking will not prove to be very effective.

In such a case, after checking, it may be good to ask him if he has within 2 or 3 days eaten something after which he feels meditation is not so good as before. But in asking, be careful that you don't give an impression of great horror.

Just say to him:

" It doesn't matter, sometimes it happens. You don't have to worry much about it. If something wrong has been eaten, the effect of that will only last for 2 or 3 days and then you will have good meditation. What you have to do is just be regular in practice. It won't be good to stop for 2 or 3 days. Keep on meditating without effort, just not minding at this time whether the meditation is good or not."

J.

- Even tiredness can sometimes bring the influence of unsuitable food. The same situation can be found in case of medicine. If a man asks, "I don't want to take medicine because it will influence my meditation," tell him:

"Remaining ill will spoil the meditation more than the use of medicine. The advice is to choose the lesser evil. If we have to choose between illness or medicine, it is more useful to decide for medicine and against sickness. The effect of medicine, even if it overshadows clear meditations, is, in the final analysis, useful even in the cause of meditation."

J.

Pregnant women may meditate as much as is comfortable in their daily routine.

K.

With reference to point number 29A:

If after 10 minutes meditation some difficulty arises and we need to return to point number 24 to give a further period of 3-4 minutes of meditation, then continue also to point number 27, *if time allows*, so that the meditator finishes with 10 minutes of easy, comfortable meditation.

L.

"When we meditate at home, we don't open and close the eyes many times before starting the mantra."

M.

Shaking, etc. (expressions of release of stress)

"These are all expressions of the release of stress. Because meditation is a natural process, naturally the body twists and turns in a manner which is favorable to the release of some specific stress. The way to meet with this situation is to 1) take it as it comes. Never do we try to physically resist the movement. If the movements become violent and seem to be going out of hand, then instead of physically trying to stop them, we can open the eyes so that our awareness comes out. With this the movements will naturally become less violent and stop. Opening the eyes is one thing we do from our side.

"2) We don't cooperate with the movements in order to continue them. That means: we do not hold in our mind the idea that because these movements are the expressions of release of stress, and the they are allowed to go on the more the stress will be released, therefore let me enjoy the movements and continue them. If there is a slightest willingness to promote movements in order to release stress, then the chances are that the movements will continue even beyond their natural need.

"3) It is safer to hold the idea in our mind that it is, after all, absolutely necessary that the movements should go on; even without movements the stress can be released. This idea in the mind without any application of physical force to stop movements will be found to be useful in naturally stopping the movements, but if in spite of this attitude, the

movements tend to continue, then we know that they are necessary; we just be with them."

N.

In case during checking we feel that man may be shy to say "no" to any point, just at that moment it will be good to verify his quote "yes" by asking him "How did you feel?" or "How is it?", so he has a chance to elaborate on that "yes" just so we can see that his quote "yes" is genuine and not out of shyness.

O.

To be used in advising a man how to handle pain or pressure at home.

"Sometimes it may happen that a person complains of pressure in the forehead, back of the head, or pain in the temples, or pain in the neck, appearing during meditation. This may be due to 2 different reasons:

"1. Due to some faint or weak element of pain existing somewhere in the head, inside somewhere, which is not experienced when the awareness is in the gross and which begins to be experienced when the attention reaches that subtle level. In such a situation , one can't do anything other than experience it or go through the experience of it whenever it starts to be felt. This feeling of pain will inevitably continue time after time in almost every meditation until the wound is healed completely or until the si tuation is repaired. This situation may also be said to be the experience

of pain during meditation arising from the process of release of stress. The formula in this case is take it as it comes and allow it to go the way it can go.

"2. Some effort to meditate some trying to think the mantra -- some intention even faint to continue thinking the mantra or some idea to continue to experience the mantra or comprehend very faint states of the mantra -- all this can be summarized in one word: effort during meditation. This can certainly be remedied by stopping repeating the mantra the moment the pain begins to dominate (bringing the attention to the mantra at this time would be a strain) and sitting doing nothing until the pain has somewhat diminished. Maybe it will take a few seconds or half a minute or one minute. Then start the mantra again.

"This procedure of stopping the mantra the moment pain begins to dominate at any time during meditation should be adopted for both situations, number one or number two. It is not necessary to try to locate the reason, whether the headache is from situation number one or number two, because there is no way to determine the exact cause of this experience of pain during meditation.

"Any experience of pain in the head, heart, or anywhere arising during meditation should be handled in this way.

"Regarding pain in the neck: After sitting 2 minutes without the mantra with eyes closed, one may bring the head forward

and backward and if necessary roll the head in a way that the neck feels increasingly comfortable."

P.

"If at any time during meditation we become aware that the head is tilted forward and is not erect, it may be better to very slowly and easily bring the head back to an upright position. In case it is uncomfortable to bring it upright then leave it the way it is and continue to enjoy meditation.

"If the head is tilted back then rather than strain the neck to bring the head forward, we should bend forward very slowly and easily from the waist allowing the head to come forward gently. Then sit up and continue meditation.

"If we become aware that the head is moving from front to back or sideways, we shouldn't try to this movement. When the moving has stopped, then we easily bring the head back upright following the above instructions."

Jai Guru Dev

From: <http://minet.org/checkinggp.html>

CHECKING NOTES

Revised By Maharishi
June 1974 Switzerland
December 74 Switzerland

Checking Procedure

Not to be given out except by initiators through verbal dictation in training checkers.

The purpose of checking is to give the experience of right meditation. For this it is necessary to give the experience of the right start. To give the right start, first the meditator experiences how he thinks. To experience how he normally, naturally thinks, let him sit easily, comfortably. Then indicate to him that thinking is a process that is effortless in that quietness.

Checking does not involve talking. And we don't investigate into any faults. Just give him the experience of effortless natural thinking. Whatever is the complaint against meditation, whatever is the difficulty take the man through the necessary steps for checking, and he will feel better.

Before you start checking, just one or two minutes listen with interest and patience to the story of his meditation, but only if he is eager to talk, so that he may know that you are interested in him. Otherwise don't embark on questioning and don't try to find the fault in his meditation. Just say: "Yes, but now this will be better," or "All right, we will see how it is."

Many meditators only come for a routine checking with no

special complaint. In both cases, whether he complains or not, it will be good to ask him:

" How long have you been meditating?"

"When was the last time you meditated?"

- If his answer indicates that he had not been regular or has not meditated for some time, we say:

" It doesn't matter, we will see how you feel after checking."

- Always ask:

" About how many minutes have you been meditating each time?"

- Whatever he says, we acknowledge by a word:

" Yes, good, fine," etc. and then start checking.

1.

" Let's close our eyes."

(10 seconds)

- It is better to refrain from using "you", "your", or "I" whenever possible. Use "we" or "our".
-

2.

" Let's open our eyes."

(3-5 seconds)

- **Speak slowly and softly throughout the checking session. Never be looking at him as he is opening his eyes. If he sees us looking at him, he might wonder if we are using some power on him or are trying to hypnotize him. Another point to always remember is that we *never* give any instruction or explanation to a man while his eyes are closed. Once we have asked him to close his eyes, we do not speak to him until we have asked him to open his eyes and he has opened his eyes and we have waited at least 3-6 seconds.**
-

3.

" Now, again let's close our eyes."

(20 seconds)

- **If he is not sitting comfortably and easily, then phrase the instruction:**

"Let's sit comfortably, easily and again close our eyes."

(Setting ourselves comfortably as an example)

4.

"Open the eyes."

(3 seconds)

5.

" Again close the eyes."

(30 seconds)

6.

" Slowly open the eyes."

(5 seconds)

7.

" When we close our eyes, naturally we feel some quietness, some silence, yes?"

- If he says "yes" go to point number [11.](#)
- If he says "no" got to point number [8.](#)
- He may say here, or at any time during the checking session, "the mantra comes."
Then say:

"Did you notice that the mantra came effortlessly? This is just the right start of the mantra -- effortless thinking. Now close the eyes and take it as it comes."

- Let him meditate 3-4 minutes then go to point [#21.](#)

- If he should say "no" to noticing that the mantra came effortlessly, say:

"Did you try to repeat the mantra?"

- (He will say no because the mantra just came naturally when he closed his eyes).
- Then say:

"This is what we mean by effortless thinking" and then continue with "this is just the right start of the mantra -- effortless thinking. Now close the eyes and take it as it comes."

- Let him meditate 3-4 minutes then go to pt # [21.](#)

8.

"All right, now close the eyes, sit easily, not minding anything, take it easy."

(one minute)

9.

" Slowly open the eyes."

(5 seconds)

From: <http://minet.org/checking1.html>

10.

"Did you feel some quietness, some silence?"

- Use the words "quietness" and "silence" to be sure that he is quite sure about the meaning.
 - If he says "yes" go to point [#11](#).
 - If he says "no" go to point [#8](#).
- If again he says "no," say the following:

"What did you feel anything?"

- If he says "yes" (if he indicates he has some physical sensations) go to point [10A](#).
 - If he has no physical sensations and yet no quietness go to point [10C](#).
-

10A.

" All right, let's close our eyes again, easily."

(one minute)

" Slowly open the eyes."

(5 seconds)

"What did you feel?"

- In most cases his answer will indicate that the sensation or disturbance has diminished.
 - If not (i.e. the physical sensation continues to dominate or has even increased) go to [10B](#).

- If so, ask:

"Did you feel some quietness, some easiness?"

- If he says "yes" go to pt [#11](#).
 - If he says "no" but no physical sensation go to pt [#10C](#).
-

10B.

"All right, let's close our eyes and continue to feel it easily."

(2 minutes)

- (if 10B is repeated again, use 3-minute intervals)

"Slowly open the eyes."

(10 seconds)

"How does it feel now, easier?"

- If he says "no" go to pt [#10B](#).
- If he says "yes" then say:

"Did you feel some quietness, some silence?"

- If he says "yes" go to pt [#11](#).
 - If he says "no" go to point [#10C](#).
- If his answer indicates that there is no physical sensation yet he doesn't feel any quietness, ask him:
-

10C.

Did you have any thoughts?"

- If he says "no" go to pt [#8](#).
- If he says "yes" then say:

"Is it due to thoughts that you don't feel some quietness when you close your eyes?"

- He will naturally say:
"Yes."
 - (If he should say "no" go to pt. [#8](#)).

- Then we say:

"Did you notice how spontaneously, how effortlessly thoughts come?"

- If he says "yes" go to point [#20](#).
- If he says "no" or he hesitates to say "yes" or is doubtful whether he has experienced thoughts coming effortlessly, say:

"All right, close the eyes again, just sitting easily."
(one and one-half minutes -- then go to point [#18](#)).

11.

" Did you have some thoughts in that quietness?"

- If he says "yes" go to point number [15](#).
- If he says "no" go to point number [12](#).

12.

" All right, close the eyes, sit easily."

(one minute)

13.

"Slowly open the eyes."

(5 seconds)

14.

" Did you have some thoughts in that quietness?"

- If he says "yes" go to point [#15.](#)
 - If he says "no" go to point [#12.](#)
-

15.

" Fine, you felt thoughts come in the quietness."

- We want to establish in his mind that he had a thought; he must understand that intellectually. We give an expression to his experience.
-

16.

" Did you notice that a thought comes effortlessly, spontaneously?"

- If he says "yes" go to point number [20.](#)
 - If he says "no" go to point number [17.](#)
-

17.

" All right, close the eyes again, just sit easily."

(one minute)

18.

"Slowly open the eyes."

(5 seconds)

19.

" Did you notice that thoughts come without effort?"

- If he says "yes" go to point number [20.](#)
 - If he says "no" go to point number [17.](#)
-

20.

"This is how effortlessly we should think the mantra. Now this time, when we close our eyes, sit easily and after about half a minute, begin to think the mantra in that same effortless way we think any other thoughts. All right, let's close our eyes."

(3-4 minutes)

21.

"Slowly open the eyes."

(5-10 seconds)

22.

"It is easy?"

- If he says "yes" go to point number [27.](#)
- If he says "no" go to point number [23.](#)

From: <http://minet.org/checking2.html>

23.

"What is the difficulty?"

- Whatever he says, we talk to him for one or two minutes as needed to find out where to start with him, which point to use.

A.

difficulty in thinking the mantra effortlessly. (The man may experience some pain or pressure in the head or neck whenever he thinks the mantra.)

"In this meditation, we do not concentrate, we do not try to think the mantra clearly. Mental repetition is not a clear pronunciation. It is just a faint idea. We don't try to make a rhythm of the mantra. We don't try to control thoughts. We do not wish that thoughts should not come. If a thought comes, we do not try to push it out. We don't feel sorry about it. When a thought comes, the

mind is completely absorbed in the thought.

"When we become aware that we are not thinking the mantra, then we quietly come back to the mantra. Very easily we think the mantra and if at any moment we feel that we are forgetting it, we should not try to persist in repeating it. Only very easily we start and take it as it comes and do not hold the mantra if it tends to slip away.

"The mantra may change in different ways. It can get faster or slower, louder or softer, clearer or fainter. Its pronunciation may change, lengthen or shorten or even may appear to be distorted or it may not appear to change at all. In every case, we take it as it comes, neither anticipating nor resisting change, just simple innocence."

- **Shifting of the mind from the mantra to the thought has been an effortless process, shifting from this thought to another thought that "I am off the mantra" has also been effortless. When two shiftings have been effortless, then the third could also be naturally effortless, that is, back to the mantra.**
- **Then go to point [#8.](#)**

B.

He complains against thoughts and says, "Due to thoughts I can not think the mantra effortlessly."

"There is no need to try to stop thinking because thoughts are a part of meditation. Even if the mind is filled with other thoughts while the mantra is going on, there is no conflict. Our concern is with the mantra, and if other thoughts are there along with it, we do not mind them and we don't try to remove them. We are not concerned with them, we innocently favor the mantra."

- Then go to point number [24.](#)

C.

He complains against noise and says, "Due to noise I cannot meditate easily."

"Noise is no barrier to meditation. Even in a noisy market, it is possible to be thinking thoughts and whenever we can think, we can meditate. So one can think the mantra comfortably even though aware of outside noises. We just innocently favor the mantra and do not try to resist noise in any way."

- Then go to point number [24.](#)

D.

He expresses unpleasantness, discomfort, pressure or pain anywhere in the body which is not associated with thinking the mantra.

"Even with this (some discomfort) we should be able to meditate, for anyone who can think can meditate, and even with some bodily discomfort, it's our experience that we do not lose the natural ability to have thoughts."

- Optional -- If appropriate, say:

"If you are ill in bed, you should meditate as much as is comfortable."

- If the man says that due to that sensation of pain he can not meditate, go to point number [10B.](#)
- If there is severe pain (but yet the mantra continues) be sure to ask if he has seen a doctor.
- Then go to point number [24.](#)

E.

He indicates that he "resents" or is unsure of his mantra.

"We will just see whether the fault is in the method of using the mantra and if we find that the method is right and yet the meditation does not produce the desired results, then we will consult your initiator to check the mantra."

- Then go to point number [23A.](#)
- Checking of meditation does *not* mean checking the mantra.

- If the initiator is checking:

"I'll check your mantra but first I'll check your method of using the mantra."

- Then go to point number [23A.](#)

- If he is strained say,

"Close the eyes and sit comfortably."

(2 min.)

"Open the eyes."

(5-10 seconds)

- Go to point number [23A.](#)

- In such cases when the meditation has been checked and he feels good, then remind him that:

"The mantra is the same as before but now it is giving the desired results, therefore we should never doubt the mantra because just now it has become clear that the mantra is not wrong but it was the use of the mantra that was slightly incorrect. The mantra may be resented due to forcing the mind on it."

- (If meditation is still not good check him again -- return to point number [5](#) -- keep checking until he feels better and then check his mantra.)
-

24.

"Now this time when we close the eyes, wait for a little while, for about half a minute and then start thinking the mantra effortlessly, very easily and comfortably. Now let's close our eyes."

[\(3-4 minutes\)](#)

25.

"Slowly open the eyes."

(10 seconds)

26.

"It was easy?"

- If he says "yes" go to point [#27.](#)
 - If he says "no" go to point [#23.](#)
(He will find it easier than what he did at home.)
-

27.

"Very good, this is how to meditate. Now we will meditate for about ten minutes. Don't mind the time. And when I ask you to open the eyes, then take one or two minutes and then

open the eyes slowly. Let's close our eyes, sit easily for about half a minute and then start the mantra innocently."

(10 minutes)

- **If you leave him alone, say:**

"Very good, this is how to meditate. Now I'll be going out and you will be meditating for about ten minutes. Don't mind the time. I'll be back. (10 minutes) And when I ask you to open the eyes, then take one or two minutes and then open the eyes slowly. Now, let's close our eyes, sit easily for about half a minute and then start the mantra innocently."

- **Do this with him for about half a minute before quietly slipping out. When you come into the room, quietly sit down and wait for about one minute and let the air settle down.**

At this point you should also close your eyes and meditate or leave him by himself. But if you stay with him, it is advisable to glance at his face from time to time to see that there are no signs of straining, but actually he may not have been straining on the mantra. This sign of strain may be the expression of natural release of stress. We shall find confirmation of this when we check the success of his meditation at the end of ten minutes.

It is important that the checker never gives the impression that he notices some change in the meditator. A meditator should never feel that the checker has been watching him closely while he was meditating.

28.

"Now, slowly open the eyes."

(wait 10 seconds or longer)

- Give him sufficient time to come out of meditation.
-

29.

"It was easy?"

- If he says "yes" go to point number [29B.](#)
 - If he says "yes" but some uncertainty or discomfort go to point number [29C.](#)
 - If he says "no" go to point number [29A.](#)
-

[29A.](#)

"Close the eyes, just sit easily."

(2 minutes)

"Slowly open the eyes."

(5 seconds)

"You feel easier?"

("You" is whispered)

- If he says "yes" go to point number [24.](#)
- If he says "no" go to point number [23.](#)

29B.

"You experienced how easy it is? It is easy and simple. It is just the normal, natural process of thinking the mantra and taking it as it comes. Now, this is how we will meditate, easily, morning and evening."

- Then go to point number [30.](#)

29C.

- If he says "yes" but indicates some feeling of discomfort inside in some way, ask him:

"You feel some relaxation?"

- Whatever he says, say:

"Maybe it will be good to meditate for sometime more, for about twenty minutes."

- If he has to go due to lack of time, tell him:

"If you have to go doesn't matter. Take it easy. Meditate at home in this way. If you feel that meditation at home is good, fine. If you feel that in some way it is not satisfactory, then it will be good to check again tomorrow."

- Then go to point [#30.](#)
- If he stays, say:

"Let's close our eyes."

- Wait 20 minutes or leave the room -- and return in 20 minutes.
- If we leave, say:

"Now I'll be going out and you will be meditating for about twenty minutes (or 15 minutes if that is his time). Don't mind the time, I'll be back. And when I ask you to open the eyes, then take one or two minutes and sit easily for about half a minute and then start the mantra innocently."

(20 minutes)

"Slowly open the eyes, take a minute or two."

(wait fifteen seconds or longer)

"It is better?"

- OR

"You feel easier?"

- If he says "no" go to point number [23](#).
- If he says "yes" go to point number [29B](#).
- If it is felt that the meditator is not stable or not quite sure of the practice, tell him:

"I feel it will be good to check again tomorrow after you have meditated at home."

- Make a provisional appointment.

As he is about to leave say:

30.

"One thing is very important, that we do not try to meditate. We do not try to keep the tempo of the mantra the same, nor do we try to change the tempo. And, we do not concentrate against thoughts we might have, or against noises we might hear. We do not resist thoughts, we do not resist noise, we do not resist the mantra changing or disappearing, we do not resist anything. We take it as it comes. It is a very simple, natural, innocent process. When we meditate at home, we start with half a minute sitting easily. That means, close the eyes about half a minute and then start the mantra easily. And when we want to end meditation then we stop thinking the mantra inside, but do not open the eyes for about 2 minutes. This is very important that we start with half a minute of silence and end with 2 minutes of silence."

From: <http://minet.org/checking3.html>

Advanced Techniques

First: AING NAMAH

Second: SHRI AING NAMAH

Third: SHRI AING NAMAH NAMAH

Fourth: SHRI SHRI AING NAMAH NAMAH

Fifth: SHRI SHRI AING AING NAMAH NAMAH

Sixth: SHRI SHRI AING AING NAMAH NAMAH

(Thought in the heart area)

Seventh: Age of Enlightenment Technique:

A system of putting attention on parts of the body, environment, world and outer space.

Notes: In most cases students were instructed to use their own, previously assigned mantra where AING appears above.

Translation of Advanced Technique Mantras

SHRI "Oh most beautiful"

AING "Hindu goddess Saraswati"

NAMAH "I bow down"

Ayurveda Techniques

Primordial Sound - "AMRITA," used as a mantra

Psychophysiological Technique - Mantra is thought in heart area.

TM-Sidhi Techniques

The names of the sutras used in the TM-Sidhi program are:

Friendliness

Compassion

Happiness

Strength of an elephant

Bronchial tube

Inner light

Sun

Moon

Polestar

Trachea

Navel

Distinction between intellect and transcendence

Transcendence intuition

Transcendence finest hearing

Transcendence finest sight

Transcendence finest taste

Transcendence finest touch

Transcendence finest smell.

The "levitation" or "flying" technique, now known as "Yogic Flying," is used in the same way as all other sutras:

"Relationship of body and akasha - lightness of cotton fiber."

This phrase is mentally repeated every fifteen seconds after doing a twenty minute session of TM. Each sutra is mentally repeated twice (if time allows 4 times), with a 15 second pause in between each repetition.

After doing the flying sutra for 5-30 minutes, the instruction is to rest for 10-30 minutes and then read the Hindu Scriptures for 5 minutes.

An example of the readings (from the Ninth Mandala of Rig Veda):

Flow Soma, in a most sweet and exhilarating stream, effused for Indra to drink. The all-beholding destroyer of Rakshasas has stepped upon his gold-smitten birthplace, united with the wooden cask. Be the lavish giver of wealth, most bounteous, the destroyer of enemies; bestow on us the riches of the affluent. Come with food to the sacrifice of the mighty gods, and bring us strength and sustenance. To thee we come, O

dropping (Soma); for thee only is this our worship day by day, our prayers are to thee, none other.

From: <http://minet.org/mantras.html>

Puja Translation:

Path: digex.net!ss1.digex.net!not-for-mail
From: mike@ss1.digex.net (Mike Doughney)
Newsgroups: alt.meditation.transcendental
Subject: Re: Puja and TM (reformatted)
Date: 12 Dec 1993 05:14:00 -0500
Organization: Just me.
Lines: 104
Message-ID: <2eeqt8\$d1a@ss1.digex.net>
References: <931211.56494.JK840@delphi.com>
NNTP-Posting-Host: ss1.digex.net

In article <931211.56494.JK840@delphi.com>,
Patrick Ryan <JK840@delphi.com> wrote:
> The following is a translation of the TM initiation ceremony
known as
> the "puja."
> A federal judge calls it religious, the movement claims it's
not.

Reformatted to 80 columns, otherwise unedited. -- mike

.....

Invocation: Whether pure or impure, whether all places are
permeated

**by purity or impurity, Whoever opens himself to the
expanded vision of
unbounded awareness gains inner and outer purity.**

Invocation:

**To Lord Narayana, to lotus-born Brahma the Creator, to
Vasishtha, to
SHAKTI and his son, Parashara, to Vyasa, to Shukadeva, to
the great
GaudaPada, to Govinda, ruler among yogis, from him to his
disciple,
Shri Shankaracharya, from him to his disciples, Padma Pada
and
Hastamalaka, to him, Trotakacharya and Vartika-Kara, to
others, to the
eternal tradition of our abode of the wisdom of the Shrutis,
Smritis
and Purana, to the abode of compassion, to the personified
glory of
the Lord, to Shankara, emancipator of the world, I bow down.**

**To Shankaracharya, the Emancipator, adored as Krishna and
Badarayana,
to the two authors of the commentary on the Brahma Sutras,
I bow down
To both expressions of the Divine, in Shankara, I bow down
again and
again At whose door the whole galaxy of gods pray for
perfection day
and night Adorned with immeasurable glory, preceptor of the
whole
world, having bowed to Him we gain complete fulfillment.**

**Skilled in dispelling the cloud of ignorance of the people, the
bestower of happiness, the glorious emancipator,
Brahmananda
Sarasvati, full of brilliance, Him I bring to my awareness.**

**Offering the invocation to the lotus feet of Shri Guru Dev, I
bow down.**

Offering a seat to the lotus feet of Shri Guru Dev, I bow down.

**Offering a ablution to the lotus feet of Shri Guru Dev, I bow
down.**

Offering cloth to the lotus feet of Shri Guru Dev, I bow down.

**Offering sandalpaste to the lotus feet of Shri Guru Dev, I bow
down.**

**Offereing full rice to the lotus feet of Shri Guru Dev, I bow
down.**

**Offering a flower to the lotus feet of Shri Guru Dev, I bow
down.**

**Offering incense to the lotus feet of Shri Guru Dev, I bow
down.**

Offering light to the lotus feet of Shri Guru Dev, I bow down.

Offering water to the lotus feet of Shri Guru Dev, I bow down.

Offering fruit to the lotus feet of Shri Guru Dev, I bow down.

Offering water to the lotus feet of Shri Guru Dev, I bow down.

**Offering a betel leaf to the lotus feet of Shri Guru Dev, I bow
down.**

**Offering a coconut to the lotus feet of Shri Guru Dev, I bow
down**

Offering camphor light.

**White as camphor, the incarnation of kindness, the essence
of creation**

garlanded by the Serpent-King. Ever dwelling in the lotus of my heart, Lord Shiva with Mother Divine to Him I bow down.

**Offering light to the lotus feet of Shri Guru Dev, I bow down.
Offering water to the lotus feet of Shri Guru Dev, I bow down.**

Offering a handful of flowers

Guru Dev is the glory of Brahma the Creator, Lord Vishnu the Maintainer, and the great Lord Shiva Guru is the glory of the Supreme Transcendent personified, to Him, to the glory of Shri Guru Dev, I bow down.

The Unbounded, like the endless canopy of the sky, the omnipresent in all creation, the sign of That has been revealed, to Him, to Shri Guru Dev, I bow down.

Guru Dev, Shri Brahmananda, Guru Dev, in the glory of the bliss of the Absolute, in the glory of transcendental joy, in the glory of Unity, the very embodiment of knowledge, who is beyond the universe like the sky, as the goal of "that thou art" and other (Shrutis which grant eternal unity of life).

The One, the Eternal, the Pure, the Immovable, the Witness of all intellects, whose status transcends thought-- the Transcendent along with the three gunas, the true preceptor, to Shri Guru Dev, I bow down.

The blinding darkness of ignorance has been removed by the application of the ointment of knowledge, the eye of knowledge has been opened by Him, therefore to Him, to Shri Guru Dev, bow down.

Offering a handful of flowers to the lotus feet of Shri Guru Dev, I bow down.

From: <http://minet.org/Documents/Puja-translation>

Why would anyone pay maharishi \$1000 for a word. In his early writings he said "any word, even the word mike can be taken...we find that any sound can serve our purpose of training the mind to become sharp...we select only the suitable mantras of personal gods. Such mantras fetch to us the grace of personal gods."

If you want the grace of Maharishi 's personal gods here is the technique.

1) Pick a mantra from the following list used by *some* TM teachers:

age mantra

0-11 eng

12-13 em

14-15 enga

16-17 ema

18-19 ieng

20-21 iem

22-23 ienga

24-25 iema

26-29 shirim

30-34 shiring

35-39 kirim

40-44 kiring

45-49 hirim

50-54 hiring

55-59 hiring

55-59 sham

60- shama

2) The technique is simple (it really is hypnosis): close your eyes - wait about half a minuet, then start thinking the mantra over and over again.

At the end of meditation stop thinking the mantra and wait about 2 minutes before opening the eyes.

Some notes on correct meditation (from the TM Checking notes)

"In this meditation, we do not concentrate, we do not try to say the mantra clearly. Mental repetition is not a clear pronunciation, it is just a faint idea.

We don't try to make a rhythm of the mantra. We don't try to control thoughts. If a thought comes, we do not try to push it out. When we become aware that we are not thinking the mantra, then we quietly come back to the mantra.

Very easily we think the mantra and if at any moment we feel that we are forgetting it, we should not try to persist in repeating it or try to keep on remembering it. Only very easily we start and take it as it comes and do not hold the mantra if it tends to slip away. The mantra may change in different ways. It can get faster or slower, louder or softer, clearer or fainter. Its pronunciation may change, lengthen or shorten or even may appear to be distorted or it may not appear to change at all. In every case, ewe take it as it comes, neither anticipating nor resiting change, just simple innocence.

A word of warning: Many studies (the movement has tried to suppress) have found that approximately 40% of the people who practice TM develop adverse effects.

If it helps do it, if you have any problems S T O P. Because TM is a religion (The courts in the US have ruled it to be) for a TM teacher to admit that TM is not good for you would be like a Christian saying belief in Jesus is not good for you, it will never happen.

Well you just saved \$1000.

Most TM'ers get advanced techniques of TM about every 18 months. They also cost \$1000. The advanced techniques of TM are as follows.

1st Aing Namah

2nd Shri Aing Namah

3rd Shri Aing Namah Namah

4th Shri Shri Aing Namah Namah

5th Shri Shri Aing Aing Namah Namah

6th Shri Shri Aing Aing Namah Namah (The mantra is thought in the heart

area of the body).

Shri = oh most beautiful

Aing = Hindu goddess saraswati

Namah = I bow down

The TM-Sidhi program is posted under the topic (How much does the Siddhi's cost). \$4000

Happy trails or in TM speak JAI GURU DEV

From: <http://www.caic.org.au/eastern/syddda/free-tm.htm>

The meaning of the mantra.

a. Number and description.

The following information is on file in the case of Malnak vs. Maharishi, civil action no. 76-341 in New Jersey Federal District Court:

(1) There are a total of only 16 mantras.

(2) Former TM teacher Greg Randolph has supplied the following complete list of mantras. Preceding each mantra is the age category of the initiate for which the mantra applies.

AGE MANTRA AGE MANTRA

0-11 Eng 26-29 Shirim

12-13 Em 30-34 Shiring

14-15 Enga 35-39 Kirim

16-17 Ema 40-44 Kiring

18-19 leng 45-49 Hrim

20-21 lem 50-54 Hring

22-23 lenga 55-59 Sham

24-25 lema 60 up Shama

b. Mantras represent Hindu deities.

All of the mantras so far identified have traditionally been used to symbolize specific Hindu deities.

This information comes from a recognized authority in the field, Sir John Woodroffe, in his *The Garland of Letters* (Ganesh and Co., Madras, India, 4th ed., 1963), pp. 4-7 of Chapter XXVI.

(See also the testimony of Richard Scott below, 3.e.)

c. The purpose of mantras.

"A mantra is not a mere formula or a magic spell or a prayer; it is an embodiment in sound of a particular deity. It is the deity itself. And so, when a mantra is repeated a hundred times, or a thousand times, or even more, and the worshiper makes an effort to identify himself with the worshiped, the power of the deity comes to his help. Human power is thus supplemented by divine power."

From essays by Hindu scholars in "The Religion of the Hindus" (edited by K. Morgan), in essay by D. S. Sharma, "The Nature and History of Hinduism," p. 24.

d. Selection of *mantras*.

According to information obtained through the Spiritual Counterfeits Project of the Berkeley Christian Coalition, mantras are not "individually matched with an initiate's personality." They are picked simply according to the initiate's age. The *mantras* are given out according to age, with one mantra for all children under 12.

Compare these facts with the following claim by Maharishi:

Maharishi deceptively claims there are thousands of individually suited mantras.

"But one thing is important to know, and that is that there are thousands of *mantras* and all have their specific values, specific qualities and are suitable for specific types of people.

"We know that each man is a different individual . . . , Similarly, each man has his own type of energy impulses which constitute his personality. Therefore, if the qualities of the energy impulses created by the sound of the *mantra* rightly correspond to the energy impulses of the man, only then will it be of real value. Any wrong choice of the mantra is sure to create unbalance in the harmony of the man's life." Maharishi Mahesh Yogi, *Meditations of Maharishi Mahesh Yogi* (Bantam Books, Inc., New York, NY, 1968), pp. 185, 186.

- e. On file in the civil action referred to above in 3.a are 98 pages of testimony from Richard D. Scott, a TM teacher for four years, who initiated more than 400 people into the practice of TM. He also was instrumental in setting up the early scientific experiments at the Institute of Living in Hartford, Connecticut, and worked closely with Dr. Bernard Glueck testing the effects of TM on psychiatric patients.**

When Scott was first initiated in 1968, he was given the mantra Aaing. (Aaing is a variant spelling of mantra #5, leng. In Sanskrit the emphasis is on the

sound of the word, and not the spelling.) He was told at that time that it was a "meaningless sound," an explanation which he (more or less) accepted until the spring of 1971. At that time he helped to teach a weekend residence course for meditators in Litchfield, Connecticut. The following are excerpts from Scott's testimony:

"Another one of the teachers residing in Litchfield had in his possession a book, entitled *Tantra Asana*. Late one evening during the course I was in my room glancing through the book and discovered on the first few pages of the book a dedication. The dedication was to someone named Acing, and the description of this particular individual was very similar to descriptions of a god or a Creator. The remarkable thing about this was that this name happened to be one in the same as my own personal mantra, which I had received in April of 1968 and which I had been told at the time was a meaningless sound.

"I didn't really give it all that much thought at the time because I knew, or, at least, had a strong inkling, that my mantra and others were not meaningless sounds. At that time, keep in mind, I was a teacher of TM and had completed the teacher training course as given by Maharishi Mahesh Yogi. However, I did find it of interest to see written confirmation in the form of this dedication that my mantra was not a meaningless sound but was, indeed, apparently, the name of a deity in the Hindu tradition" (pp. 48, 49).

In June of that same year, Scott attended a one month residence course at Amherst, Massachusetts.

"Near the end of the course I had been meditating for approximately three years, and, if you remember, I had received my second technique, which was advanced technique, while at Estes Park in Colorado. I was eligible for my third technique and made an appointment to receive it from Maharishi himself.

"On the day of my appointment I went to Maharishi's quarters with fruit, flowers and handkerchief, answered some questions from one of the Maharishi's aides, was told to perform a puja by myself in a corner of the room, and then was ushered into Maharishi's suite.

"I knelt down by the side of his bed. He was sitting cross-legged on the middle of a double bed. He bowed his head over close to mine and said, 'What is your mantra?' I told him, 'Aaing.' I also mentioned that I had received night technique from him at Estes Park.

He then said - he asked me a few questions about my experiences with meditation and then said, 'Your mantra will now be aaing namah.'

"This came as a surprise, for although I knew that my third technique would probably involve an additional sound or word to my mantra, it was interesting to actually receive and to discover that this additional word also had a meaning.

"Remember that prior to this course I had seen the book Tantra Asana and had discovered that aaing seemed to have a meaning, and now having learned the word namah to mean 'I bow down,' which is used . . . approximately 26 times in the course of the puja, it was not difficult to realize that my mantra now was a devotional phrase which meant, Acing, whoever he was, I bow down to you.

"At that point I said, 'Maharishi, this is very interesting. It seems that my mantra does have a meaning.' I told him about the book Tantra Asana and pointed out that namah was from the puja and meant 'I bow down,' and he said - actually, he didn't say, he acted as if he didn't quite understand my question, indicated he was in a hurry, that there were many people in back of me waiting to come in and see him, and I never really received an answer to that question" (pp. 49, 51).

In the summer of 1972 Scott attended an SCI course in Canada, at which time he received his "fourth technique" from Maharishi.

"At that time I received my fourth technique, which was an additional word in front of acing namah; and this word was shri, which also was found in the puja and is translated as 'oh, most beautiful.' So at this point in my own personal experience in meditation my mantra could be translated as 'oh, most beautiful Acing, I bow down to you.' To my way of thinking, it would be difficult to misconstrue this as anything other than religious and of a devotional nature From this point on I began to

develop increasing doubts as to the integrity of Maharishi's movement" (pp. 80, 81).

"I would like to just point out that the foregoing is to serve the purpose of simply bringing out two issues . . .

1. That the mantras do have a meaning and that that meaning is of a religious nature; and,
2. That the puja is also a highly religious ceremony and not, as publicly stated by the movement, a secular offering of thanks.

"I base this statement upon my own personal experience totaling some nine months of actual contact, personal contact, with Maharishi Mahesh Yogi and four years of in-the-field experience teaching the technique" (pp. 82, 83).

Quoted in *Spiritual Counterfeits Newsletter*, August, 1976.

From: <http://www.amcbryan.btinternet.co.uk/tm-info/tm-ch5.htm>

If you want to meditate, here are the instructions for a simple mantra meditation practice that might be all you ever need (again, it's not TM[®], but it's also not \$2,500):

Take a simple word or sound like "one," or "om", or "ah," or "amen" and toss it gently into your mind... The way you would throw a penny into a wishing well. And as the word starts to fade, gently do it again, tossing that sound or word or thought into your mind.

Don't try to focus or concentrate on it as much as effortlessly introduce into your thoughts and mind... in the same way that you would watch the penny settle to the bottom of the fountain. Just notice the sound or word settling into your mind. And when it feels right, ideally before you gotten lost in some other thought, repeat the word.

If you "get lost" or have a problem, simply come back to the practice and start again.

(BTW, TM and Transcendental Meditation are licensed service marks owned by the Maharishi Foundation, Ltd. and, in case it's not obvious, I'm not a Transcendental Meditation teacher and neither I nor this site have anything to do with them.)

From: <http://www.meditationtruth.com/learn-transcendental-meditation-free-instructions/>

Initially, (in the early 1960's) there were only two TM mantras, "Ram" for males, and "Shiriram" for females. There are now around 16 of them, as well as some "advanced" mantras, such as "shri shri aing namah namah." These mantras invoke the names of Hindu deities....

The origin of the TM Bija mantras (seed sounds) are to be found in the so called "Hoda Chakra" which is printed and reprinted in virtually all the published astrological almanacs in India. The Hoda Chakra lists 108 seed sounds, each one allotted to the 4 padas of the 27 star constellations (Nakshatras). All this is well known in India. Mostly it is used in the selection of Names, based on the Moon's position in a particular Nakshatra Pada. In an advanced version of the TM, this astrological information (position of the Moon at birth) is

used also for selecting the seed sounds. Actually, what is known and practiced as the TM is part of the a large and complex system. Perhaps less than 1% of this has filtered through the contemporary TM movement.

From: <http://www.wildmind.org/mantras/figures/tm>

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There are two main varieties of this chakra, one with 27 nakshatras and one with 28 nakshatras. This is the 27 nakshatra/108 sound chakra. For those wishing to use the 28 scheme the additional aksharas have been added in the center based on Vedic Remedies in Astrology by Sanjay Rath....

26 40 - 30 00	chi	00 00 - 03 20	ch	00 00 - 03 20	ka	00 00 - 03 20	hi	00 00 - 03 20
23 20 - 26 40	cha	03 20 - 06 40	che	03 20 - 06 40	ki	03 20 - 06 40	hu	03 20 - 06 40
20 00 - 23 20	do	06 40 - 10 00	cho	06 40 - 10 00	ku	06 40 - 10 00	he	06 40 - 10 00
16 40 - 20 00	de	10 00 - 13 20	la	10 00 - 13 20	gha	10 00 - 13 20	ho	10 00 - 13 20
13 20 - 16 40	tha	13 20 - 16 40	ji	13 20 - 16 40	na	13 20 - 16 40	da	13 20 - 16 40
10 00 - 13 20	jha	16 40 - 20 00	lu	16 40 - 20 00	cha	16 40 - 20 00	di	16 40 - 20 00
03 20 - 06 40	sa	20 00 - 23 20	le	20 00 - 23 20	ke	20 00 - 23 20	du	20 00 - 23 20
06 40 - 10 00	du	23 20 - 26 40	lo	23 20 - 26 40	ko	23 20 - 26 40	de	23 20 - 26 40
00 00 - 03 20	di	26 40 - 30 00	a	26 40 - 30 00	vo	26 40 - 30 00	do	26 40 - 30 00
26 40 - 30 00	da		i	00 00 - 03 20			ma	00 00 - 03 20
23 20 - 26 40	so		u	03 20 - 06 40			mi	03 20 - 06 40
20 00 - 23 20	se		e	06 40 - 10 00			mu	06 40 - 10 00
16 40 - 20 00	su		o	10 00 - 13 20			me	10 00 - 13 20
13 20 - 16 40	si		va	13 20 - 16 40			mo	13 20 - 16 40
10 00 - 13 20	sa		vi	16 40 - 20 00			ta	16 40 - 20 00
03 20 - 06 40	go		vu	20 00 - 23 20			ti	20 00 - 23 20
06 40 - 10 00	ge		ve	23 20 - 26 40			tu	23 20 - 26 40
00 00 - 03 20	gu		vo	26 40 - 30 00			te	26 40 - 30 00
26 40 - 30 00	gi						to	00 00 - 03 20
23 20 - 26 40	ga						pa	03 20 - 06 40
20 00 - 23 20	gha						pi	06 40 - 10 00
16 40 - 20 00	jo						pu	10 00 - 13 20
13 20 - 16 40	je						sa	13 20 - 16 40
10 00 - 13 20	ju						na	16 40 - 20 00
03 20 - 06 40	ji						tha	20 00 - 23 20
06 40 - 10 00	ja						pe	23 20 - 26 40
00 00 - 03 20	bo						po	26 40 - 30 00

From: http://www.shrifreedom.org/mantra_hoDachakra.htm

Free Lessons On T*****l Meditation

1. Pick a Mantra
2. Sit Down for 20 minutes a day
3. Repeat your Mantra verbally
4. Slowly soften the volume of your voice
5. Until only the mental reverberation and repetition is left
6. Don't try too hard to focus
7. Just place your attention on the mantra again and again, smoothly
8. Allow all sensations to come and go as they are

Just repeat these 20 minutes every day, preferably twice a day. Gradually you may elongate these 20 minutes, but it is not necessary.

Go with the flow and just place your attention gently on your mantra. If your mind wanders, remind yourself of your mantra again, don't be forceful.

From a page on this site: <http://www.yoga-mind-control.com/>

Full Age of Enlightenment Technique

After T[ranscendental]M[editation]S[idhi]P[rogram]:

Place attention on the following in sequence:

- Nostrils
- Lips
- Ears
- Eyes
- Between Brows
- Top of head
- Whole head
- Throat

- Chest
- Stomach
- Sides of the body
- Back
- Upper back
- Shoulder blades
- Upper arms
- Lower arms
- Palms
- Fingers
- Upper legs
- Ankles
- Feet
- Whole body

Then have sequential and growing awareness of the following spaces, along with the mantras which follow:

- City you are in
- Country you are in
- Continent (North/SouthAmerica)
- Africa
- Europe
- Austral-Asia
- Whole world
- Earth and the Sun together
- The Solar System
- The Galaxy
- Clusters of Galaxies
- Whole Universe
- The Absolute
- The Whole Body

Lokas (done simultaneously with the above):

- **Om Bhu (mentally utter at level of clouds)**
- **Om Bhu Va (higher and higher)**
- **Om Sva**
- **Om Maha**
- **Om Jana**
- **Om Tapa**
- **Om Sat Yam (pron: Om Sut Yum)**

When you utter "Sat Yam" place attention on the top of your head.

Have an awareness of the Whole Body.

Sutra: Soma, soma, soma.

Rest 5-10 minutes.

From: <http://tmfree.blogspot.com/2007/01/reader-submission-full-age-of.html>